But, if ſtrength of body be, with ſome ſhew of reaſon, the boaſt of men, why are women ſo infatuated as to be proud of a defect?

'tends to generalize our ideas, is not the proper province of 'women; their ſtudies ſhould be relative to points of prac-'tice; it belongs to them to apply thoſe principles which 'men have diſcovered; and it is their part to make obſer-'vations, which direct men to the eſtabliſhment of general 'principles. All the ideas of women, which have not the 'immediate tendency to points of duty, ſhould be directed 'to the ſtudy of men, and to the attainment of thoſe agree-'able accompliſhments which have taſte for their object; 'for as to works of genius, they are beyond their capa-'city; neither have they ſufficient preciſion or power of 'attention to ſucceed in ſciences which require accuracy: 'and as to phyſical knowledge, it belongs to thoſe only 'who are moſt active, moſt inquiſitive; who comprehend 'the greateſt variety of objects: in ſhort, it belongs to 'thoſe who have the ſtrongeſt powers, and who exerciſe 'them moſt, to judge of the relations between ſenſible 'beings and the laws of nature. A woman who is natu-'rally weak, and does not carry her ideas to any great ex-'tent, knows how to judge and make a proper eſtimate of 'thoſe movements which ſhe ſets to work, in order to aid 'her weakneſs; and theſe movements are the paſſions of 'men. The mechaniſm ſhe employs is much more power-'ful than ours; for all her levers move the human heart. 'She muſt have the ſkill to incline us to do every thing 'which her ſex will not enable her to do of herſelf, and 'which is neceſſary or agreeable to her; therefore ſhe 'ought to ſtudy the mind of man thoroughly, not the mind of

defect? Rouſſeau has furniſhed them with a plauſible excuſe, which could only have occurred to a man, whoſe imagination had been allowed to run wild, and refine on the impreſſions made by exquiſite ſenſes;—that they might, forſooth, have a pretext for yielding to a natural appetite without violat-

'of man in general, abſtracted, but the diſpoſitions of thoſe 'men to whom ſhe is ſubject, either by the laws of her 'country or by the force of opinion. She ſhould learn to 'penetrate into their real ſentiments from their converſa-'tion, their actions, their looks, and geſtures. She ſhould 'alſo have the art, by her own converſation, actions, 'looks, and geſtures, to communicate thoſe ſentiments 'which are agreeable to them, without ſeeming to intend 'it. Men will argue more philoſophically about the hu-'man heart; but women will read the heart of man better 'than they. It belongs to women, if I may be allowed 'the expreſſion, to form an experimental morality, and to 'reduce the ſtudy of man to a ſyſtem. Women have moſt 'wit, men have moſt genius; women obſerve, men rea-'ſon: from the concurrence of both we derive the cleareſt 'light and the moſt perfect knowledge, which the human 'mind is, of itſelf, capable of attaining. In one word, 'from hence we acquire the moſt intimate acquaintance, 'both with ourſelves and others, of which our nature is ca-'pable; and it is thus that art has a conſtant tendency to 'perfect thoſe endowments which nature has beſtowed.— 'The world is the book of women.' *Rouſſeau's Emilius.*

I hope my readers ſtill remember the compariſon, which I have brought forward, between women and officers.

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